DOCUMENT RESUME

ED 449 449 CG 030 706

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TITLE Global Values in Education and Character Education.
PUB DATE 2000-00-00
NOTE 20p.
PUB TYPE Reports - Research (143)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Attitude Change; Cooperation; *Educational Improvement; Elementary Secondary Education; Foreign Countries; *Global Approach; Models; *Moral Values; Student Surveys; Teacher Surveys
IDENTIFIERS Character Education; Turkey

ABSTRACT

This document discusses a survey conducted to determine what students and teachers considered as moral values. The belief that character education should be used to promote and form a common language among people prompted the research. In addition, the question of what moral values education should be was considered. A model of moral and values education was developed and implemented in a private educational setting. Priority was given to individual transformation of both teachers and students. Teachers were presented with the necessary education about moral values, leadership, motivation, and evaluation. The characteristic of the ideal teacher and student were identified. Teachers were encouraged to work in teams and an exchange of information increased among them. As a result of the study several positive changes were noted in the teachers, such as a strengthened sense of belonging; sharing and solidarity spread; and willingness to accept responsibilities increased. For students, several positive observations were noted. Their rate of telling lies declined; their rate of academic success increase; and fighting nearly disappeared. (Contains 1 table and 33 references.) (JDM)

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GLOBAL VALUES IN EDUCATION AND CHARACTER EDUCATION

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It is axiomatic that there have been unprecedented changes all over the world for quite some time. The changes influencing almost everything suggest quite a different world for the future. On the one hand, the time and energy spent for man have caused individualism to expand largely. On the other, the removal of the borders and the globe's changing into a village have made it possible for all individuals around the world to get into contact with each other but have also increased interdependence. With technological advances, all types of information is now accessible; with economic progress, new common global economies are formed; with social changes, each social system is modified to a great extent, which brings about new modes of communication and new social contracts. The new structure created by globalization has bridged the gaps between people. Globalization is now defined as the concentration of social relationships. Then, social relationships should be accepted as the precondition. As a matter of

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fact, globalization is characterized by cross-cultural interaction (Bhabha, 1994; Hall, 1992; Sar bay, 1998).

The term globalization is sometimes used to refer to the process whereby societies get to resemble one another and thus the emergence of one common global culture. Other times it is understood as the process whereby societies, communities and individuals express and identify their differences and identities (Sar bay, 1997). What follows from these is that the individual in the process of globalization will try to conserve his physical and moral cultural elements in a given geographical area and that he will have to strengthen and represent his own identity. As Hirst and Thomson indicate, various local cultural traditions will continue to exist along with the cosmopolitan cultural practices. In other words, in the process of globalization people will have to live and conserve their cultural values in various parts of the world and in different cultural environments.

Another influence of globalization is that information, messages and images have started to flow intensely. State borders are no longer actual limits to these and day after day more people are moving from here to there. While this movement brings about mutual intense interaction, new ways for transformation are formed (Appadurai, 1990; Hirst and Thompson, 1996).

Wherever there is mutual interaction, there necessarily exists interdependence, which naturally leads to social interaction that requires a COMMON LANGUAGE. Globalization, as the post-modern dimension of change, affects individuals, societies, and states and of such global effects, the first and the most important element is the human in the social institutions (Robertson, 1992; Aslano lu, 1998; Do an, 1999). From now on with globalization, the individual value of the individual, his social interaction and civic responsibilities will be of great significance.

THE COMMON LANGUAGE= COMMON VALUES

The intense communication and the common language created by globalization leads societies struggling against numerous problems up to one point: educational institutions.

Considering the fact that so far schools have attached primary importance to academic success, it is obvious that certain issues have been neglected. As Henri Benozus (1997) states, we have become unaware of the people around, unable to live as a human and even unable to see the smile on the faces of our children. It can comfortably argued that schools have not succeeded in helping the students acquire the values necessary to master and the values expressing their "being human" and thus it is more likely for schools to create their own monsters. Then, in the societies of the future that will supply the students with academic success along with character development the responsibilities of educational institutions that will improve character education and moral values defined as the common language will be harder than ever. Specifically, schools have a great part to play in promoting the values, such as love, tolerance, courage, respect, happiness, self-confidence etc., that every human being should have. Societies should be educated with these values. If you give your students positive values, you prepare a positive future for your society; if you give your students negative values, you prepare a negative future for your society. As Aristotle explains, there *are* things more important than money: more than money are honor and virtue.

In our times when with globalization the interaction and communication are wide-spread phenomena, educational institutions should help students acquire the local values taken here as the local identity of a given society along with the common global values which are in effect the source for the local values.

Local Values + Education based on the Common Global Values
= The Global Individual

In such an education system, students are educated in way that will make it possible for them to live according to their cultural values (lifestyles, way of dressing, style of entertainment etc.), while conserving them, and that will help them to acquire the values accepted by all the people around the world. Thus, they will be able to speak the common language, live in peace happily, and become the tolerant global individuals.

Are Values Necessary?

Parsons defines the term value as the common symbolic system component serving as the standard or the measure to choose among the options of methods before taking any action (Jones and Gerard,1967). Such values as mentioned directly form the general framework for the attitudes directing the behavior and in this framework the individual directs his behavior toward others (Mardin, 1973).

Moral conduct is the primary matter of every day life. How should the relations among people be? What do we do to behave well? What do we do to behave badly? What can we do to promote the good conduct, especially to teach them to our children? What are the most appropriate ways to replace bad conduct with the good one? All these show that it is essential for the values affecting the direction of the behavior to be accepted by others. According to Pepper (1958), moral values are above the individual and emerge as a natural necessity of a natural system. Even it is now clear that societies will either opt for the world constructed upon the global values or try on their own to survive out of it.

Primarily, we have to have a sense of commitment and responsibility for tomorrow because if there is no commitment then there is no responsibility to others, which implies that no responsibility means values are not necessary. For instance, just as to teach democracy to students is an important factor for them to be good citizens, so is the case with the strengthening of societies, as Riley (2000) indicates. There has to be a commonly agreed deal concerning the balance between what we expect and what are we expected to do and the purpose of life.

Most people share the hunger for identity to be proud of and the degree of this hunger is increased by the education system along with the social structure. It should be at schools where what these values come to mean is taught. Seniors present juniors these values but instead morality should be current for everyone besides the individual himself.

My Values or Your Values?

Whose values should be taught at schools? The values of their parents or the values of their teachers, whose values? The values to be taught must be the universal moral values. These must be accepted as the natural laws of societies. Locke (1960) maintains that no matter how different the moral systems are morality is not a relative phenomenon and that universal moral values can always be found in different cultures. Similarly, Peter Drucker (1999) stresses that moral rules should be the same for everyone and that people and organizations should have values and he attaches importance to the consensus over the values.

With the storm of change that the world has gone through, societies now have to cope with many problems. As Dale (1995) and Kirschenbaum (1992) observe, moral education has become popular again. The reason for this is predictable: today as we witness remarkable happenings in the social decay, among the youth misconduct spreads rapidly (Harrison et al, 2000). The problems can be grouped as:

- Increase in divorce rates,
- Increase in theft occurrences,
- Increase in drug use,
- Emergence of various discipline problems
- Irresponsible sexual behavior,
- Out of wedlock pregnancies,
- The inconceivable increase in the violence and murder cases,

all of which can be considered to affect especially children and youngsters to a large extent.

The decline in the moral values that every human being should have forms the basis for these problems. Research in different countries has shown that social disintegration and conflict basically stem from the collapse of moral values. The solution to the mentioned problems will come from education in general and character education in particular. Lickona (1993) states that

good character consists of knowing the facts, wishing to apply them and thus realizing them. The fundamental issue in character education, which focuses on the "facts", is to render the human being happy. The interaction between individuals plays the significant role in the process of character education. Therefore, in a globalized world it has gained importance that values which have an influence on the orientation of the behavior of the individuals toward each other and that are given through character education should be systematically identified. Whatever the religion, race and language of the individuals are, common basic values should be established upon the basis of "being a human". It is obvious that no religion, belief and teaching tolerate bad action toward the individual. As Ling (2000) implies, all the great religions in the world are in an effort to show people that love, mercy, clemency, forgiving, repent, and tolerance are the ways to happiness and welfare. The principles that Islam asks the individual to comply with are the criteria for values that the society is in need of (Erdem, 1995). These are namely honesty, seeking the truth, abstaining from ignorance and heading toward knowledge, being tolerant and having a sense of justice. Now that there are such a huge number of common values, it is time for all the individuals to have common basic values and it is necessary to identify the "universal moral values" and to incorporate them into the education system. From now on, these values should be regarded as the natural social rules of societies.

Many years ago, Aristotle highlighted virtue and self-discipline and emphasized the fact that what a person does and what he says should be consistent with each other. Hence, he voiced the defining characteristic of being a human in his times, which is a message to the people of today. Moral values form a separate section of the individual's values system. Economic, intellectual and political values are in a close contact with moral values and they together shape the behavior. Dewey, supporting the very argument, states that moral thinking and moral action cannot be separated from the other activity domains.

The problem of moral values, which has always been with man since her first appearance on earth, is still with us, though we now live in a world having almost no physical borders. Then, individuals should have the global values –the so-called "common language" along with their own cultural (local) values. The major responsibility of the education systems is to help raise the global individual with global values.

Educational Institutions

Schools, while helping students with their personal development, should cause students to think over the question of "Who am I?", which is the most crucial question by which a person can scrutinize his conduct in terms of morality (Keenan, 1998). Through such an examination, the student discovers his actual individuality and tries to identify his needs to develop it (Cafo lu, 1998; 1999). Here the focal point is the behaviors of teachers because students want their teachers to be models (Ryan,1986; William 1993; De Roche and William, 1999). In addition, they want their teachers to be fair, genuine, hard-working, attentive and good listeners. Character education, while directly integrating the intellectual domain with the affective domain, forms a bridge between decision-making and taking action (Dale, 1995). Morality is known to be a matter of learning and development.

It can be argued that the child reaches moral autonomy through development and hence the highest point in personal development is moral autonomy (Güngör, 1993). As Güngör (1993) indicates, as knowledge of morality is completed with feelings, moral conduct becomes a matter of decision. Knowledge, feelings, and action should go together. Schools should improve their multi-purpose visions, which can be maintained through moral values and humanistic messages. In the cooperative action programs with parents with the aim of integration to the society, school leaders and teachers should identify the moral values in their districts and these values combined with humanistic virtues should be taught at school (Haynes, 1999). It is time for schools to bring up the people with moral determination.

Consequently, as Ryan and Bohlin (1998) maintain, even if people believe in different religions and even they do not believe in anything, the point they share is that they all want their children to be taught happiness and living in harmony. Gibbs and Earley (1994) have identified certain global values. These are: compassion, courage, courtesy, fairness, honesty, kindness, loyalty, perseverance, respect, and the sense of responsibility. In the study of Phi Delta Kappa, the essentials to be learnt by the youth are listed as follows:

Rights to learn

- Democracy
- Honesty
- Responsibility
- Freedom of expression
- Politeness
- Tolerance
- Freedom of belief
- Respect for law
- Feelings of integration

Wrongs to learn

- Authoritarianism
- Dishonesty
- Irresponsibility
- Rudeness
- Preventing freedom of speech
- Intolerance
- Strict rules
- Breaking the law
- Separatist feelings

Similarly, in the study by Kinnier, Kernes ve Doutharibes (2000), universal moral values are identified and grouped under four titles:

1. Commitment to something greater than oneself
2. Self-respect, but humility, self discipline and acceptance of personal responsibility
3. Respect and caring for others
4. Caring for others living things and the environment

Method

Moral education, character education and values education are used interchangeably. Today defined as the communications age, here we take the language people employ when they want to interact with each other as "moral values" and their dimension reflected in behavior. We believe that one of the important places where the acquisition of such values occurs is the educational institution, namely, the school.

To determine what the moral values named as the common language are, students, teachers, and administrators at primary, secondary and higher education levels in Ankara have been asked to evaluate each other in terms of moral values. Findings are as follows:

The students have stated that their teachers

- are not honest to them,
- do not sympathize with them,
- do not reward or praise them,
- are not fair to them,
- are not tolerant to them,
- do not trust them,
- do not do what they say students should do,
- are unaware of their responsibilities,
- are not heartfelt,
- look down on them,
- insult them,
- hardly ever have a smiling face.

On the other hand, the teachers have expressed that their students

- always lie,
- do not comply with the regulations,
- act disrespectfully,
- do not respect their friends,

- are not tolerant,
- make too much noise during classes,
- are unaware of the rules of communication,
- do not attend classes regularly,
- are selfish,
- are insensitive to the environment and themselves,

and the directors have argued about parents and teachers that

- parents are not much concerned about their children,
- teachers do not respect their profession,
- teachers lack the spirit of being a teacher,
- teachers are not aware of their responsibilities towards students,
- teachers are unconscious of the fact that they *are* examples to students.

Administrators have also stressed that the ultimate responsibility for the moral values education is on the part of the teacher. For example, Hikmet At c , the principal of Ankara Ikö retim Okulu (a complex of primary and secondary school education) has explained that when he was at secondary school he took his science teacher as his model in terms of his habit of smoking, his way of holding a cigarette, his way of sitting and even his preference of the type of shoes and emphasized that the teacher has a great influence on the student and is usually taken as model.

Following these investigations going on for two years, the study focused on the question that how moral and values education should be and the model of moral and values education was developed. Then, the model was implemented in Private Educational Institutions (1997) and the necessary modifications were made afterwards. In this model, as the starting point of this movement the priority was given to INDIVIDUAL TRANSFORMATION as the most important task was to be fulfilled by man. With individual transformation, the individual, both the teacher and the student, would be equipped with moral values and realize the social transformation.

I. INDIVIDUAL TRANSFORMATION

Commitment comes first to be able to start.

WHERE?

↓

AT SCHOOL

WITH WHOM?

↓

DIRECTORS

TEACHERS

OTHER SCHOOL STAFF

STUDENTS

WHY?

- To acquire the common characteristics of "being a human" and to FEEL, THINK, and ACT in accordance with these characteristics

HOW?

VISION

SOCIAL CLIMATE

STANDARDS

PROGRAM

EFFECTIVE COMMUNICATION

VISION

- is shared (with appreciation and participation)
- prepares individuals for future
- motivates
- frames the needs
- organizes human relations
- promotes the sense of belonging
- creates ebullience
- guides

SOCIAL CLIMATE

- the concept of "we" rather than "you-I" should be used
- high-level expectations should be encouraged
- individuals should be given responsibilities
- individuals should be respected
- a comfortable physical environment should be set up
- positive school culture should be created
- positive communication should be established
- social climate should be attractive

STANDARDS

(The rules and regulations at school should be laid down by the standards)

- state that every individual is honorable
- are based on global values
- are established upon trust
- foster empathy development

and require individuals to

- take responsibility
- be honest
- be articulate
- be tolerant
- put what they have learnt into practice
- think critically
- respect human rights
- compromise with others to produce solutions

PROGRAM

- Global values should be presented in character education as an example lifestyle (the reflection of the global values are to be seen in almost every kind of personal or social

action and everywhere such as in the refectory, restroom, corridors, classrooms, garden etc.)

- Introduction of the global values should be organized according to the age of the individuals and the educational program they follow
- Similarities between general desired behaviors and students' desired behaviors should be highlighted
- Teachers are expected to have completed the process of individual transformation
- Students should be encouraged to realize what they have learnt
- Students should be motivated
- Students should be made able to look at things through different perspectives
- The principle that "Every student is honorable" should be observed
- Positive features of the significant figures, both from the history or today, should be thoroughly studied
- Students should be trained to have self-discipline.
- Team work should be employed
- Social skills should be developed
- Emotional skills should be developed

EFFECTIVE COMMUNICATION

- Behaviors of the individuals should reflect their actual beliefs
- During communication eye-contact is essential
- Synergy should be employed
- Positive behaviors should be set as examples
- Direct contact with parents should be built
- Family background and cultural features of students should be recognized

and individuals should

- know to listen
- have a smiling face
- be proactive

- commit themselves to the cause that they will be examples to the other people in their community
- evaluate their personal development with the idea of progressive change in mind

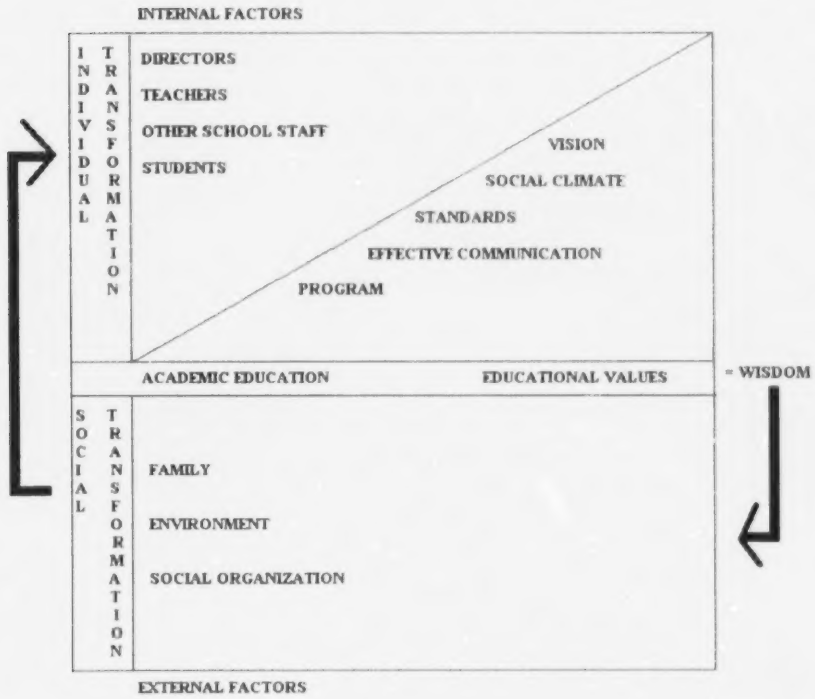

Table 1: The Model for Individual and Social Transformation

II. SOCIAL CHANGE

As incidents like aggression and theft in societies start to decline, dialog between generations and respect will increase and people will enjoy the pride of being a human in a peaceful climate full of happiness. The police for will be less needed. To do this, means of public communication should be effectively used in service of education. In addition, scenarios providing global values in social models should be created.

In many countries, studies on character education are under way. We believe that character education should be used to promote and form a common language among people. It is with this belief that we have attempted to carry out such research and we are now convinced that the arguments put forward in this study will find a reflection in all the educational programs over the world. We regard this conference to be the starting point of this reflection. With the prospective cooperation that will help this movement become widespread, we believe that this action will achieve success in a short period. With the hope that the first torchbearers will be you, the distinguished audience right here!

How this Model Started to be Implemented

In this Private Educational Institution,

1. The teachers and all the other staff were presented with the necessary education on moral values, leadership, motivation, human relations, body language, testing and evaluation and TQM in seminars that lasted for three months (six hours a week).
2. Workshops as to how the moral values are to be taught were conducted.
3. The vision and mission of the school were established.
4. The characteristics of the ideal teacher and student were determined.
5. Applications as to family guidance were introduced.
6. In order to improve the cooperation between the school, the parents and the students, nighttime meetings with parents with the title "Parents gathering fortnight" were held a fortnight.
7. In order for the positive behaviors of the students to set an example to the other students, a system that included a wall newspaper and a school radio that reached every corner of the school buildings was developed.
8. In accordance with the belief that "The school is the family", special days were celebrated together.
9. The teachers were encouraged to work in teams.
10. The information exchange between teachers increased.
11. Programs of private schools were revisited.

Then, the application started with the identification of student and teacher qualities and the school vision.

The student of the Private School is

- Frank
- Industrious
- Self-confident
- Observant
- Benevolent
- Ecologically conscious
- Clean
- Punctual
- Aware of his responsibilities
- Respectful to the others' ideas
- Open to criticism
- In an effort to improve herself
- Full of love for himself and humans around him

and

- Greets everyone
- Uses time efficiently
- Has a smiling face

The teacher of Private School

- Has already completed individual transformation,
- Is an example to her students and their parents,
- Constantly tries to improve himself,
- Has high motivation and arouse motivation everyone around him,
- Pays special attention to the student and the parents,
- Is fair.

The Vision of Private School is

To train people who will be aware of their responsibilities, who will be self-confident, who will be able to cope with every difficulty in life and will be ready to come up with solutions with their feasible applications, who will love life, who will be out of conflicts with themselves and peaceable to their environment, who will be tolerant, who will respect the others and beliefs of the others, who will follow technological developments, who will be in the pursuit of new explorations, who will be able to produce and share, who will be able to exploit their experiences for the good of humanity and who will be able to guide the people around themselves.

Conclusion

As a result of the study, the following are observed in teachers (at a rate of 50% - 75%)

- Remarkable positive changes in teacher behavior were noted.
- The sense of belonging was strengthened.
- Sharing and solidarity spread.
- Teachers grew open to criticism.
- Sincerity intensified.
- Management problems almost vanished.
- The skill of articulateness improved.
- The willingness for responsibility enhanced.

and the following are observed in students:

- The rate of telling lies declined.
- The rate of success increased.
- Fightings nearly disappeared.
- Students comfortably expressed their problems and solutions to these problems were sought.
- The harm to the materials at school practically ceased to exist.

It is certainly possible to add more to this list but the only word to tell the parents will be HAPPINESS.

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